

Hikayat Indra Bangsawan.

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There are six MSS. of this tale at Batavia (van Ronkel's "Catalogue," pp. 191-194), one of which has been published in Romanised Malay by the "Commissie voor de Volkslectuur" and used by me for this paper:—it is, if I may say so, a defect of the "Commissie's" publications that they do not record from which Mss. their texts are printed. There is another Ms. at Berlin (Koenigl. Bibliothek, Collection Schumann V, 21).

Lithographed editions were published in Singapore in 1310 and 1323 A.H.

There is also an Achehnese version (Snouck Hurgronje's "The Achehnese," vol. II pp. 145-7.)

I give an outline of the romance with parallels from Indian tales:—

Indra Bangsawan, ruler of Kobat Shahrial was childless. In answer to prayers of the pious his consort Siti Kendi bore twins, Shah Pri and Indra Bangsawan. With the elder was born an arrow, with the younger a sword. The boys learnt religion from Mua'alim Sufian and studied the arts of war. Their father fears jealousy and strife if he selects openly one of his sons to succeed him. So he tells how he has dreamt of a magic bamboo instrument (*buloh p̄rindu*) and how whoever gets it is fated to be king. The boys go on the quest and are parted in a storm.

Shah Pri comes to a deserted bower and finding a drum beats it. A princess hidden in the drum bids him refrain. He slits the drum and out steps Princess Dewi Ratna Sari. She explains how the country of her father Raja Asik-Asikin has been destroyed by a roc (*g̃rōda*) and how she and her eight maids in a casket (*chēmbul*) had been hidden in the drum. Shah Pri kills the roc with his arrow and weds the princess.

Meanwhile Indra Bangsawan comes to a cave, enters it and finds a garden with a house inhabited by a demon (*raksasa*), who receives him hospitably. The demon tells him he is in the country Anta Beranta ruled by Raja Kabir but subject to a monster, Buraksa, who claims any child born to Raja Kabir. Nine princes are suitors for Ratna Kemala Sari, the daughter of Raja Kabir, who will give her to him who can slay Buraksa and brings as evidence of his death the seven eyes and seven noses of the monster. The friendly demon gives Indra Bangsawan a magic garment which will change him into any shape, and a charm (*isharat*) which will take him to Anta Beranta. He chooses the guise of a

curly-haired jungle boy, and is made the slave of Ratna Kemala Sari, who calls him Hutan, "Jungle," and gives him two goats. She relates how she is fated to be freed from Buraksa by Indra Bangsawan and how she is a cousin of Dewi Ratna Sari, whom Shah Pri has rescued from a roc.

Ratna Kemala Sari falls sick. Astrologers declare that only the milk of a tigress that has just whelped will cure her eyes. Hutan pours goat's milk into a bamboo and hangs it on a tree; then resuming his former shape he sits beside the tree. The nine princely suitors see the vessel of milk and ask what it is. "The milk of a tigress who has just whelped," says Indra Bangsawan. "The owner enjoined that it may not be sold but given only to any person who may be willing to have his thigh branded." The nine princes submit to branding, and get the milk. But the medicine-men declare it is only goat's milk! Meanwhile the friendly demon (*raksasa*) gets a tigress' milk for Indra Bangsawan. In the guise of Hutan he takes it to the princess and tells how hunting for his straying goats he had found it hanging from a tree. The sight of the princess is restored.

The time comes to deliver princess Ratna Kemala Sari to Buraksa. Her father builds a bower outside the country with an iron tank beneath its steps, as a place where Buraksa can drink water impregnated with iron and the nine suitors can fight for the princess. Hutan follows his mistress and she changes his name to Kembar. He gets his friendly demon to help him slay Buraksa. The demon gives him a black (*hijau*) horse, Janggi Harjin, whereon Indra Bangsawan rides as a prince to his mistress' bower. Instructed by the demon, he ties the bridle of his horse to the water tank so as to noose Buraksa when he comes to drink, and bids the horse kick the monster. He pretends he is a nameless wanderer come to see the nine suitors slay Buraksa. But he takes the terrified princess in his arms when Buraksa arrives. Buraksa is noosed. Indra Bangsawan slays the monster, cuts off his seven noses and seven eyes and rides away. The nine suitors come and finding eyes and noses gone, cut off ears, scalp, fingers, hands and feet as evidence of their prowess. Indra Bangsawan having reentered his magic garment arrives with the eyes and noses of the monster, modestly saying he had kicked against them in the jungle and taking them for the skin of an ant-eater (*tenggiling*), had brought them for the princess to burn in her incense. The prince gives his daughter to Si-Kembar in return for his two acts of prowess. Si-Kembar pretends still to be a jungle slave and refuses to marry her.

The nine suitors attack Anta Beranta, sending a rude letter which read by the priest Shaikh Aladin rouses the ruler's ire. Si-Kembar hurries by night to the friendly demon for sword and steed. At dawn "before the stars have faded, or beasts wake to seek their prey or birds start to preen their feathers" the armies

meet. Indra Bangsawan saves the day, charging "like a scorpion into fire." Then he vanishes. The next day he saves the fight again, and again vanishes. No one knows who he may be. Si-Kembar is missing from the palace. They guess he is the hero. Raja Kabir is hard pressed while Si-Kembar stays five days at the friendly demon's house. At last Raja Kabir alone is left in the field. Finally Indra Bangsawan comes, escorts him into the fort and alone faces the nine suitors whose men have all fled. They recognize him as the prince who sold the goat's milk. He reveals his name. They beg for pardon and that he may not reveal the shame of their branding.

Indra Bangsawan visits the friendly demon, dons his magic raiment and returns to the princess as Si-Kembar. Raja Kabir asks why their marriage is not consummated. The princess says Si-Kembar is unwilling. The katli sentences both to be imprisoned in a cage in the palace. In the night Si-Kembar (the jungle boy whose race never bathes!) feels hot and uses the princess' bathing water, slipping out of his magic raiment. The princess marvels and asking to be released tells her father. Her father bids her pretend to sleep and seize Si-Kembar's magic raiment. The device succeeds. She recognizes in Si-Kembar the prince who slew the monster (*buraksa*). He is taken to Raja Kabir but pleads for three days' grace to visit the friendly demon. He calls his magic steed which comes miraculously. The princely demon gives him a magic stone, which will give him whatever he desires, even a kingdom and people under the command of Dekar Sari and Dekar Dewa. Indra Bangsawan journeys to Anta Beranta Permana where he orders the two Dekars to make him a kingdom with a court and people and a bower with a bridge of gold up to the bower of Dewa Ratna Kemala Sari, and to inform her father that on the morrow when the nine princes have come the wedding feast will begin. In due course Indra Bangsawan and his bride are enthroned on a seven-tiered stand (*pancha-persada*) and taken in procession and married by Kadzi Fa'alu'd-din. The bride is magnificently arrayed:—

běrbaju kěsumba murub pinar ěmas, bėrurap-urap sari jayeng kėkatun, bėrpėdaka susun tėlor, bėrtali leher tiga bėlit, bėranting-anting kasna janoh pėrbuatan Sailan, bėrchinchin pėrmata di-apit dėngan intan ikatan Sailan, bėrgėlang tiga sa-bėlah pėrbuatan Pariaman, bėrkilat-kilat bulu naga suir, bėrsėkar suhun, bėrsifat alis manis an bėrchėlak sėni bibir-nya merah bėrtėmu urat. dan gigi-nya sapėrti dėlima mėrėkah lidah-nya sapėrti chėrmin.

Indra Bangsawan pretending to visit his goat, goes and begs the magic bamboo instrument (*buloh pėrindu*) from the friendly demon and takes leave of his parents-in-law, purporting to take his bride to visit his own parents, and his brother Shah Pri with his bride Dewi Ratna Sari. But by the magic of a sister of the monster (*buraksa*) whom Indra Bangsawan had slain, he and his consort fall sick unto death.

Now one night Shah Pri dreamt he met Indra Bangsawan on the top of a high mountain. Next day he sets out to find him, taking a magic stone which dipped in water renders it efficacious to cure folk sick unto death. Disguised as a shaikh he enters Anta Beranta Permana and after curing Indra Bangsawan hands him magic water to cure his bride. In gratitude Indra Bangsawan bestows on Shah Pri his own magic stone that can create a kingdom. Accompanied by the nine princes, they set out and visit Dewi Ratna Sari and the hero's parents. Indra Bangsawan presents the magic bamboo instrument to his father who abdicates in his favour. All live happily ever afterwards.

Princes being born, one along with an arrow the other with a sword, find many parallels in Malay and Indian literature (Winstedt's "Literature of Malay Folk-lore," p. 30). The incident of a land destroyed by a roc (*garoda*) occurs also in the *Hikayat Maalim Dewa* (ed. Winstedt and Sturrock, pp. 9 and 94-97 and Snouck Hurgronje's "The Achehnese," vol. II, p. 127.)

In his paper on the Romance of the Rose in Malay literature (*Tijds. v. Ind. T. L. en Vrk., deel LIV, afd. 5 and 6*) Professor van Ronkel has pointed out how several episodes, the search for the magic bamboo and for a medicine, and the incident of the branding, occur also in the *Hikayat Gul Bakawali*, a Malay Romance from the Hindustani version of 1702 A.D. by Nihal Chand (Garcin de Tassy, *Histoire de la littérature hindoue et hindoustanie*, tome II, p. 468) of which there is also a Ceylon folk version (Parker's "Village Folk-Tales of Ceylon," vol. I, No. 22, pp. 173-177). Again in the *Hikayat Pëkar Madi* (van Ronkel's Catalogue of Malay MSS. at Batavia, pp. 167-171) occur the episodes of branding and of a quest for medicine for a prince. There are many parallels in Indian folk-lore for incidents in the *Hikayat Indra Bangsawan*. In Knowles' "Folk-Tales of Kashmir" (2nd ed., p. 365) a prince disguised as a gardener is married by a princess. Her relations jealous at this arrange a hunt and leave the hero only a vicious mare to ride. He reached the jungle first, shot jackal, bear and leopard, and cut off the tail of the first, the nose of the second and the ear of the third, which he produced when the others who had shot no game exhibited the three corpses as evidence of their prowess (Cf. an episode in the *Hang Tuah*, J. R. A. S., S. B. 83, p. 117). In Mary Stokes' "Indian Fairy Tales" (p. 41) a prince born with a removable monkey-skin has it burnt by his wife and retains his human form; (p. 130) a similar hunt is arranged, the prince disguised as a labourer brands the backs of the six princes, who had found no game and begged a meal from him, and afterwards exposes them.